GIVE GLORY TO GOD

Talmage on Religion in Businoss and Society.

EARNEST WORDS OF ADVICE There is no Work too Small or too Great for the Spirit of Christianity-How to be Really Good.

BROOMLYN, Jan. 3t. - Dr. Tulmage's sernon this morning was on the topic on which he is never tired of insisting, and which, more than may other, countitutes als message to this generation—the appli-pation of religion to the affairs of daily life. His text was taken from I Corintbians z. 31, "Whether, therefore, ye eat or drink, we whatseever ye do, do all to the glory of

When the spostle in his text sen forth the idea that so common an action as the jaking of food and drink is to be considered to the glory of God, he proclaims the importance of religion in the ordinary affairs of our life. In all ages of the world there has been a tendency to set apart certain days, places and occasions for worship, and to think those were the chief realms in which religion was to act. Now, holy flays and holy places have their importance. They give epporeunity for especial performance of Christian duty, and for regaling of the religious appetite, but they mannet take the place of continuous exer-cise of faith and prayer. In other words, a man cannot be so much of a Christian on Sunday that he can afford to be a worldng all the rest of the week. If a steamer puts out for Southampton and goes one day in that direction and the other six days in ther directions, how long before Leamer will get to Southampton? It will

agyer get there. And though a man may seem to be voy and though a man may seem to be voy-aging heavenward during the hely Sab-bath day, if during the following six days of the week he is going toward the world, and toward the flesh, and toward the devil, be will never ride up into the peaceful barbor of heaven. You cannot est so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behavior on great ocmatons are go apology for lack of right deinconspictions. The genuine Christian life is not spasmodic; does not go by fits and starts. It tolks on through heat and cold up steep mountains and along dangerous de-clivities, its eye on the everlasting hills rowned with the castles of the blosset.

I propose this morning to plead for a religion for today.

THE SPIRIT OF RELIGION IN SOCIETY.

In the first place, we want to bring the eligion of Christ into our conversation. When a dam breaks, and two or three viltages are overwhelmed, or an earthquake in South America swallows a whole city, then people began to talk about the un-certainty of life, and they imagine that they are engaged in positively religious conversation. No. You may talk about these things and have no grace of God at all in your heart. We ought every day to be talking religion. If there is anything glad about it, anything beautiful about it, anything important about it, we ought to continuously discussing it. I have noticed that men, just in proportion as their Christian experience is shallow, talk about hinerals and graveyards and tombstones and deathbods. The real, genuine Chrisian man talks chiefly about this life and he great eternity beyond, and not so much about the insignificant pass between these wo residences. And yet how few circles ere are where the religion of Jesus

where they are full of joy and hilarity, and alk about Christ or heaven and everything Immediately silenced. As on a sur when the forests are full of life, chater and chirrup and carol-a mighty chorus f bird harmony, every tree branch an orhestra—if a hawk appear in the sky every toice stops and the forests are still; just so I have seen a lively religious circle silenced m the appearance of anything like relius conversation. No one had anything o say, save, perhaps, some old patriarch in the corner of the room, who really thinks that something ought to be said under the tiroumstances, so he puts one foot over the other and heaves a long sigh, and says, Oh, rest that's so, that's so!"

My friends, the religion of Jesus Christ is something to talk about with a glad heart. It is brighter than the waters, it s more cheerful than the samshine. Do not go around groaning about your, re-ligion when you ought to be singing it or salking it in obserful tones of voice. often it is that we find men whose lives ere atterly inconsistent, who attempt to salk religion, and always make a failure of it! My friends, we must live religion, or we cannot talk it. If a man is cranky and cross and uncongenial and hard in his dealings, and then begins to talk alicut thrist and heaven, everybody is repelled

Yet I have heard such men say, in whining tones, "We are miserable sinners,"
"The Lord bless you," "The Lord have merey on you," their conversation interturded with such expressions, which mean nothing but canting, and canting is the most form of hypocrisy, if we have really feit the religion of Christ in our bearts, let us talk it, and talk it with Rhuminated countenance, rememb that when two Christian people talk God gives especial attention and writes down what they say, Malachi III, 16, "Then they that feered the Lord space often one to another; and the Lard barlened and heard it, and a book of remembrance was mritten. THE MULLIMET ACT MAY BE DONE AS FOR

Again I remark, me must bring the re-Egion of Cheist into our employments. "Oh," you say, "that is very well if a man handle large sums of money, or if he have an extensive traffic, but in my thread and needle store, in my trimming establishment, in the humble work is life that I am railed to the sphere is too small for the ction of made grand, heavenly principles. Who told you say Do you not know that Bost watches the faded leaf on the brook's surface as certainly as he does the path of histing sun! And the moss that creeps ap the side of the rook makes as much impression upon God's saled as the waving tops of Oregon pine and Lebanon cutar, and

sounds as lowed in God's ear as the snap of a When you have anything to do in life, power or hamble it may seem to be, God is plumps there to help you to do it. If your set is that of a fisherman, then God will telp yes, as he helped Simon when he fragmet Gennesaret. If your work is drawme water, then he will help you, as when be talked at the well such to the Samuritan woman. If you are engaged in the custom somes, he will isnd you, as he lad Matthews string at the receipt of oustoms. A religion that is not good in one place worth saything in another place. The man who has only a day's stages to his pocket as certainly needs the guidance of religion se he who rectiles the keys of a bank and ponit absend with a hundred thousand

e wise meets to be on public occasions very severs, who do not put the principles of Christ's religion into practice. They are the most inexpeable of creditors. They are the most grouping of dealers. They are cours as sharpers on the street. They men every sheep they can extel. A mobile try meetings comes is to key spring or fall words and he gots into the shore of one of

these protected Carastian man who have really me grows to their bears, and he is compictuly swintled. He is no overcome that he cannot gut out of town during the week. He stays in acen over Sunday, goes into some church to get Christian on when what is his automore to find that the very man who hands him the poor box in the church is the one who relie of life money! But nover mint, if a dencen has his black cost on now. He looks solsinn and gons home talking about "the bleswed serricus."

THE WHEAT AND CHARP NOW MINGLED. If the whose in the churches should be put into a happer, the first turn of the crank would make the chaff fly, I tell you. Some of these men are great sticklers for Gespel preaching. They say: "You stand there in bands and surplice and gown and preach— preach like an angel, and we will stand out ce and attend to business. Don't mix things. Don't get besiness and raligion in the same bucket. You attend to your matters and we will attend to ours." They do not know that God sees every chest they have practiced in the last six years; that he can look through the iron wall of their fireproof safe; that he has counted every dishonest dollar they have in their pooket, and that a day of judg-ment will come. These inconsistent Christian men will sit on the Eablath night in the house of God singing at the close of the service, "Rock of Ages, cleft for me," and then when the benediction is pro-nounced shut the pew door and say us they go out, "Goodby, religion, I'll be back

I think that the Church of God and the Sabbath are only an armory where we are When war comes, if a man wants to fight for his country he does not go to Troy or Springfield to do battling. out be goes there for swords and muskets. I look upon the Church of Christ and the Sabbath day as only the place and time where and when we are to get armed for Christian conflict; but the battlefield is on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. "St. Martin's" and "Lenex" and "Old Rundred" do not amount to anything unless they sing all the week. A sermon is useless unless we the counter. The Sabbath day is worthless

If it last only twenty-four hours. There are many Christians who say: We are willing to serve God, but we do not want to do it in these spheres about which we are talking; and it seems so insipid and monotonous. If we had some great occasion, if we had lived in the time of Luther, if we had been Paul's traveling companion, if we could serve God on a great scale, we would do it, but we can't in this everyday life." I admit that a great deal of the romance and knight ermptry of life have disappeared before the advance of this practical age. The ancient temples of Rouen have been changed into storehouses and smithles. The residences of poets and princes have been turned into brokers' shops. The classic mansion of Ashland has been cut up into walking sticks. The groves where the poets said the gods dwelt have been carted out for firewood. The muses that we used to read about have disappeared before the emigrant's ax and the trapper's gun, and that man who is walting for a lk's bewitched of wonders will never find it.

THE GREAT FIELD OF DAILY LIFE.
There is, however, a field for endurance and great achievement, but it is in everyday life. There are Alps to scale, there are Hellesponts to swim, there are fires to brave; but they are all around us now. This is the hardest kind of martyrdom to bear. It took grace to lead Latimer and Ridley through the fire triumphantly when their armed enemies and their friends were looking on; but it requires more dured more suffering and exhausted more have to see some one afflicted with St. grace than would have made twenty mariges pass trimmphantly through the fire. If you are not faithful in an insignificant position in his, you would not be faithful n a grand mission. If you cannot stand the bite of a midge, how could you endure the breath of a basilisk?

Do not think that any work God gives you to do in the world is on too small a scale for you to do. The whole universe is not ashamed to take care of one little flower. I say: "What are you doing down here in the grass, you poor little flower? Are you not aimid nights? You will be neglected, you will die of thirst, you will not be fed. Poor little flower!" says a star, "Til watch over it tonight." "No," says a cloud, "Pil give it drink."
"No," says the sun, "Pil warm it in my Then I see the pulleys going, and the clouds are drawing water, and I say, "What are you doing there, O clouds?" And they reply, "We are giving drink to

Then the wind rises and comes bending down the wheat and sounding its psalm through the forest, and I ory, "Whither through the forest, and I cry. sway on such swift wing, O wind?" And it replies, "We are going to cool the cheek of that flower." And then I have down and 'Will God take care of the grass of And a flower at my fact responds, "Yes, he clothes the lilles of the field, and never yet has forgotten me, a poor little flower." Oh, when I see the great heavens landing themselves to what seems lusiguificant ministrations, when I find out that God does not forget any blo som of the spring or any snowlake of the winter, I come to the conclusion that we can afford to attend to the minute things in life, and that what we do we ought to du weil, since there is as much perfection in the construction of a spider's eye as in the conformation of flaming galaxies.

Place had a fable walch I have now nearly forgotten, but it ran something like this: He said spirits of the other world came back to this world to find a body and find a sphere of work. One spirit came and took the body of a king and did his work. Another spirit came and took the body of a post and did his work. After awhile Ulysses came, and he said, "Why, all the fine bodies are taken, and all the grand work is taken. There is nothing left for me." And some one replied, "Ah! the best one has been left for you." Ulyana salit, "What's that?" And the reply was, "The body of a common man, doing a common work and for a common .eward." A good fable for the world and just as good a faile for the church. Whether we eat or drink, or whatsurver we do, let us do it to the glory of God.

THE LITTLE FORES SPOIL THE VINES. Agnin, we need to bring the religion of Christ into our commonest trials, For severs losses, for bereavement, for trouble that shocks like on earthquake and that blasts like a storm, we prescribe religious consolation; but, business man, for the small annoyances of last week, how much of the grace of God did you apply? "Oh." you say, "these trials are too small for such application?" My brother, they are shaping your character, they are souring your tons per, they are wearing out your patience and they are making you less and less of a mats. I go into a sculptor's studio ami see him shaping a status. He has a chief in one hand and a maliet in the other, and he gives a very gentle stroke-click, click,

shatter the status. I can't do it that way: Emmet do it this way? So he works on and after awhite the fratures come out, and everybody that enters the sturito is charmed and freelnated. Well, ided has your and under process of development, and it is the little shipsing out your inchestal nation. It is allek, click, sitch? I wonder why mone great providence does not come, and with one stroke prepara you for honoror. Ally

elick! I say, "Why don't you strike harder" "the," he replies, that would

"Why don't you strike

be keeps on by strokes of little anasyances. little serrows, little vexations, until at last you that be a glad spectacle for angels and for men. You know that a large for ture may be spent in small change and a test amount of thoral character may go away in small depletion. It is the little troubles of life that are having more effect upon you than great once. A swarm of locusts will kill a grain field sconer than

the incursion of three or four cattle.
You say, "Since I lost my child, since I lost my property, I have been a different man." But you do not recognize the architecture of little annoyances that are hewing, digging, cutting shaping, splitting and interjoining your moral qualities. Rate may sink a ship. One lucifer match may sensi destruction through a block of story susea. Catherine de Medicis got her death from smalling a poisonous rose. Co-lumbus, by stopping and asking for a piece of brush and a drink of water at a Franciscan convent, was led to the discovery of the New World. And there is an intimate connection between trifles and immensities,

between nothings and everythings.

Now, he careful to let uone of those annegacies go through your soul unar-raigned. Compel them to administer to your spiritual wealth. The scratch of a simponny pail sometimes produces lockjace, and the clip of a most infinitesimal annopance may damage you forever. Do not it any anusyance or perpiculty come sure soul without its making you

PUT A HIGH TARIFF ON LITTLE FITS OF

Our national government does not think it belitting to put a tax on pins and a tax on buckles and a tax on shoes. The individual taxes do not amount to much, but in the aggregate to millions and millions of dollars. And I would have you, O Christian man, put a high tariff on every ennoyance and vexation that comes through your soul. This might not amount to much in single cases, but in the aggregate it would be a great revenue of spirituni strength and satisfaction

A bee can suck boney even out of a nettle, and if you have the grace of God in your heart you can get sweetness out of that which would otherwise irritate and annoy. A returned missionary told me that a company of adventurers rowing up the Ganges were stung to death by flies that infest that region at certain seasons. I have seen the earth strewed with the carcasses of men slain by insect apporances. The only way to get prepared for the great troubles of life is to conquer these small troubles. What would you say of a soldier who refused to load his gup or to go into the conflict because it was only a skirmish, saying: "I am not going to expend my ammunition on a skirmish. Wast until there comes a general engalement and then you will see how coursgeous I am and what battling I

wilbdo?"
The general would say to such a man, "If you are not faithful in a skirmish, you would be nothing in a general engage-ment." And I have to tell you, O Christing men, if you cannot apply the princi-ples of Christ's religion on a small scale, you will never be able to apply them on a Livie state. If you cannot successfully contend against these small sorrows that come down single handed, what will you do when the greater disasters of life come down with thundering artillery, rolling

FOR EVERY GOOD TRING GIVE THANKS. Artain, we must bring the religion of Christ into our commencest blessings. When the autumn comes and the harvests are in, and the governors make proclamation, we assemble in churches and we are very theneful. But every day ought to be a thenlegiving day. We do not recoggrace now to bring men through persecution, when neverties on it could to see a blind man led by his dog before show you in this city a woman who has had we begin to bethink ourselves of what a rheumatism for twenty years, who has en- | greent thing it is to have eyesight. We Vitus' dance before we are ready to thank God for the control of our physical ener-We have to see some wounded man hobbling on his crutch or with his crapty coat sleeve pinned up before we learn to think what a grand thing God did for us when he gave us healthy use of our limbs.

We are so stupid that nothing but the misfortunes of others can rouss us up to our blessings. As the ox grazes in the pasture up to its eyes in clover, yet never thinking who makes the clover, and as the the bird picks up the worm from the furrow not knowing that it is God who makes everything, from the animalouis in the soil to the scraph on the throne, so we go on enting, drinking and enjoying, but never thanking or selden thanking, or, if thanking at all, with only half a heart.

I compared our indifference to the brute; but perhaps I wronged the brute. I do not know but that, among its other instincts, it may have an instinct by which it recog nings the divine hand that feeds it. I do not know but that God is, through it, holding communication with what we call "irsual creation." The cow that stands number the willow by the water course shewing its oud looks very thankful, and who can tell how much a bird means by its

The aroma of the flowers smells like incense, and the mist arising from the river looks like the smoke of a morning sacrifice. Oh, that we were as responsive! thanks God for the water that gushes up in the well, and that foams in the cascade, and that laughs over the rocks, and that patters in the showers, and that claps its hands in the sea! Who thanks God for the air, the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer's day? Who thanks God for this wonderful physical organism-this sweep of the vision, this chime of harmony struck into the car, this soft tread of a myriad delights over the nervous tissue, this rolling of the crimson tide through artery and vein, this drumming of heart on our march to immortality? We take all these things as a matter of course.

But suppose God should withdraw these common blessings! Your body would become an inquisition of torture, the cloud would refuse rain, every green thing would crumple up, and the earth would crack open under your feet. The air would cease its healthful circulation, pestilence would sweep, and every house would become a place of skulls. Streams would first swim with vermin and then dry up, and thirst and hunger and anguish and despair would lift their scepters. Oh, compare meth a life as that with the life you live this morning with your families about you! Is it not time that, with every word of our lips and with every action of our life, we began to acknowledge these every-day mercles? "Whether ye eat or drink, or whatsoever ps do, do all to the glory of God." Do I address a man or a woman this morning who has not rendered to God one single offering of thanks?

THE SIN OF INCRATITUDE. I was preaching one Thanksgiving day and amounted my text, "Oh, give thanks meto the Lord, for he is good; for his mercy endureth forever." I do not know whether there was any blessing on the sermen or not, but the text went straight to a journg man a heart. He said to himself, as I read the text: "Oh, give thanks unto the Lord, for he is good!— Why, I have never rendered him any shanks. Oh, what an ingrate I have been!" Can it he, my brother, that you have been fed by the good hand of God all those days that you have had elothing and shelter and beneficent surroundings, and yet have

never offered your hours to God? On let a sense of the divine goodness shown you in the everyday blessings malt your heart, and if you have never before situated one samuel note of thanksgiving lot this to the day which shall hour your song. What I say to one I say to all of this stadioner. Take this practical religion un. Uniterestinate la cost tipe ways. And and have representated into your everyday

life. Maknovery day a Sabbath and every meal a sacrament and every soon you en-ter a holy of holies. We all have work to do: let us be willing to do it. We all have

do: let us be willing to do it. We all have someway to hear, let us observally bear them. We all have battles to fight; let us courageously fight them.

If you want to die right you must live right. Negligodor and indolence will win the hiss of everlasting soom, while faithfulness will gather its garlends and wave. fuinces will gather its garlends and wave its accoler and all upon its throne long after this earth has put on ashes and eternal ages have begun their march. You go home today and attend to your little sphere of duties. I will go home and at-tend to my little sphere of duties. Every one in his own place. So our every step in life shall be a triumphal march, and the humblest footstool on which we are called to sit will be a conqueror's throne.

Sensible Words to Tired Mothers To reign nobly and successfully even in a cottage housekeepers need a few simple acquirements of body and mind, used to inverteen become habits, habits so deeply woven into her existence that the posses-sor is unconscious of their presence, but habits of whose absence she would be exquisitely conscious

First-Breathe slowly, breathe deeply, breathe quietly, breath pure air. There is no room more easy to ventilate than a well planned kitchen, for its heat is sufficient to permit the constant entrance of cold air.

Many a morning's preserving or baking may be metamorphosed from a mere tiring, fatiguing task into healthful exercise if these points are attended to.
Many a sinkful of heavy dishes have

been washed with as good results as gymmaxium practice, if pure air is well breathed meanwhile (which is a strong point against unventilated butlers' closets).

Second—Stand well, not on the beels, not on the toes, but flat on the balls of the feet, the body poised slightly forward, the chest well raised and air filled. Orders given to servants or tradesmen

from such a poise, will doubly impress themselves and bring doubly fine results. When you stand in this way you rest part of your body, even though the standing muscles are fatigued.

Above all, when you rest, rest! If you have a few moments to sit or lie, do nothing else in that few minutes. Allow your chair or couch to receive the whole of your weight, and give your thought only to your own weight. In this

way you will double the amount of rest you get from five or ten minutes' freedom from work or care.

Do not, while sitting or lying, allow your mind to plan what work you will do next, how you will do it, how soon you will be sufficiently rested to get up, but simply rest and grow heavy.—Boston Herald.

Buying Meat for Two.

Almost all young housekeepers find it hard to make economical and satisfactory purchases of meat and fish. They should understand at the outset that it is impossible to save in the same proportion as one who buys for a large family. Another point: It is wiser to get only the parts and the amount actually wanted than to buy large pleces simply because they are cheaper by the pound. A roast, particularly of beef, can be included in only on rare occasions when the family

Broiling is the most expensive of all methods of cooking, but to my mind the most healthful. When a housekeeper really can afford to follow it she should do so. But in time one tires of even the most delicious broiled meats and fish. When planning to roast or broll a piece of meat, its adaptability to being made over into various little dishes should be considered. Pork is the least desirable of the fresh meats for these purposes. For warming over in various ways the following meats are the most valuable: veal, lamb, mutton and beef. The white meats are better than the red for this purpose. This is also true of fish, the white, dry varieties being much better for made over dishes than the dark, oily kinds. Here is something that one can buy in a small quantity and use to advantage: A short porterhouse steak will answer for two din ners. Cut out the tenderloin, broil it and serve with a good sauce. If the weather be cold the remainder of the steak can be used two days later. In hot weather it must be cooked for dinner the following day. -- Maria Parion in Ladies' Home Jour-nal.

The Japanese believe in a species of fox which, if it lives to be fifty years old without having been chased by a dog, transforms himself into a beautiful woman. This same fox, if he lives to the age of 100 years, gains some new powers, among which is that of becoming a wonderful wizard. When he reaches the age of 1,000 years he becomes a celestial fox with nine golden colored talls, and has the power of going (a heaven whenever he chooses. -St.

Pleased Him.

Ida-Did you see my father? Walter-Yes, i told him I had come to ask him for the greatest blessing a young man could ask-his daughter's

"And what did he say?" "He seemed very much pleased-said be was afraid at first I wanted to berrow some money."--Comic.

A Warning.

Little Girl (to a boy who has been abusing her brother - Why don't yer pick out a feller o' yer own size when yer feels like hitting any one? Don't yer some near me if yer know what's good for yerself, for though I sin't much on the fight I'm a huckleberry on the scratch. I can tell yer! - Life.



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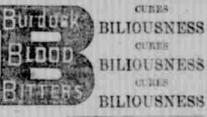
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